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A SOUVENIR

OF

OUR PASTOR,

THE

REV. WILLIAM HAGUE, D. D.

"MIZPAH."

BOSTON:

PUBLISHED BY THE COVENANT BAND OF THE SHAWMUT
AVENUE BAPTIST CHURCH.

1869.

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WE bring fresh flowers with autumn leaves, culled by other hands, from the garden of pleasant and treasured memories, but now gathered by loving hearts as a fragrant souvenir of our Pastor, whose departure from Boston we, in common with many, so sincerely regret.

1/2 acre

acres

1/2 acre



SOUVENIR.

REV. WILLIAM HAGUE, D. D., late pastor of the Shawmut Avenue Baptist Church, Boston, is a watchman whose fidelity is acknowledged, and a preacher whose power is felt.

His father was a captain in the East India service. His grandfather was a Baptist minister in England. Through his mother, Ann Bayley, daughter of William Bayley (who married Sarah Pell, a descendant of John Pell, proprietor of Pelham, and donor of New Rochelle to the Huguenots), he is linked to that battle for soul-liberty which exiled his forefathers from France; and through John Pell, D. D., Rector of the Church of England, and Oliver Cromwell's ambassador to Switzerland, father of his great-grandfather on his mother's side, he becomes an inheritor of that Isaiah-like bold-

ness which caused our Puritan ancestry to "cry aloud, and spare not," though the head of a king rolled upon a scaffold, and though revolutions and revolts upheaved the commonwealth.

William Hague inherits many of the distinguishing traits which characterized Cromwell's soldiers, and the followers of Christ in France.

He was born January 4, 1808. The family resided at Pelham, N. Y., until the death of his grandfather, when they removed to New York; and though they found a home in Spring Street, yet Sabbath morning found them in the Oliver Street Baptist Church, where, up to the time that William entered college, the family listened to the excellent ministrations of Rev. John Williams, father of Rev. William R. Williams, D. D., so well known wherever English literature is honored, and pulpit eloquence is admired.

At five years of age William was placed at a boarding-school in New Canaan, Conn., where he had for a teacher the mother of Rev. Dr. Richards, President of the Theo-

logical Seminary at Auburn. He fitted for Columbia College, but was induced to accompany some young companions to Hamilton College, Clinton, Oneida County, N. Y., which he entered the third term of the Sophomore year in 1824.

His second birth occurred in the year intervening between the Academy and the College. He had listened to a sermon preached by Rev. Dr. Elting from the text, "If I had not come and spoken to them, they had not had sin; but now they have no cloak for their sin." As he went out of church, the truth flashed into his mind, "*This salvation is either all or nothing.*" He sought no conversation, but went to his room, saying "This coming to Christ is somewhat mystical. How can it be made a practical thing?" On opening his New Testament, his eye fell upon the story of the leper, and there he found the lamp which lighted his feet to the cross. Having found Jesus, he at once confessed his name, but did not profess the faith for many months. His father, though a superintendent of the Sabbath-school, and at times a lay preacher,

never joined the church. The reason for this it is difficult to give. The time never came, or he never accepted the opportunity. Shortly after his conversion William accompanied his father to England, and spent two months with his grandfather, Rev. William Hague, after whom he was named, then residing in Scarborough, Yorkshire.

On his return he entered college, as before stated, nearly two years in advance. He joined at once the Theological Society, and spent a year in investigating the church question. An impulse in this direction quickened his zeal in the study of Greek, so that for the Junior year he had the Greek Oration, and for the Senior the Greek Essay, and won in the College the appellation of "*The Little Greek*."

His investigations and studies were entirely with reference to the question, whether there was a visible Church established as an institution of Christ to be transmitted from age to age; resolving that if he should find such an one on the earth, he would join it, if he had to cross an ocean to comply with

the divine command ; and if Christ had never instituted an outward Church, he would never join any, inasmuch as Christ saves us, and not the Church.

Satisfied that there was in the first century a Church outward, as well as spiritual, composed not of nations like the Roman, nor of States, nor of municipalities, nor of families as such, but of individuals professing their faith in an emblematic baptism, the truth flashed on his mind — this is the very idea of the Church which the Baptists represent. Accordingly, in the last vacation of the Junior year, he returned to New York, and called on his father's pastor one evening and related to him his experience. It was the last experience Rev. John Williams ever heard. That night he fell asleep in Jesus ; and as a result, William Hague was baptized by Spencer H. Cone, D. D., in June, 1825, into the fellowship of the Oliver Street Baptist Church, New York.

His introduction to the ministry was as unpretentious as it was providential. He was making a pedestrian tour through Western New York during his Senior year in

college, and while journeying from Rome to Florence, stopped at a clearing in the midst of a ten-mile wood to obtain refreshment. The occupant of the cabin proved to be a Christian woman, who, upon seeing some tracts in his hat, asked him, "Are you a minister?" He replied, "I am not." "A Christian?" He explained that he was a student at Hamilton College, and that he loved Christ. "You are minister enough for us; stay, and I will send for the men, and we will have a season of prayer, for," said she, with a knowing twinkle of the eye, and in a manner that showed her determination, "prayer and provender hinder no man." He complied with her request as best he could. Under the shadow of this Christian act he walked on to Florence, where on the following day he was to preach his first sermon. He stopped with Roger Maddock, an old family friend, and found that a deep religious interest was pervading the place. The people gathered on the Sabbath in an unfinished building, and he went with them to worship God. His surprise can be imagined, when the preacher

announced, without consultation, that his young friend would preach in the afternoon. The embarrassment of the occasion was surmounted, and he preached from John xiv. 23, "If a man love me, he will keep my words." That event decided his destiny.

His previous desire, and the aim of his life, as he has since remarked, was to study law, and to distinguish himself at the bar. He had been urged by Hon. Daniel L. Barnes to teach an academy at a salary of \$1,000 per annum — a much larger sum than could be realized by preaching; and he was hesitating as to duty when the door thus opened before him, and he commenced his life-work.

Accordingly, he studied at Princeton a year, and then entered Newton in 1828, and graduated in the regular course. Being sent on a supply to Salem, while at Newton, he was welcomed to the ever hospitable home of John Moriarty, Esq., for twenty years Cashier of the Salem Bank and Treasurer of the Translation Society, where he met for the first time his daughter, Miss

Mary Bowditch Moriarty, who in October, 1831, became his wife, and has been the lifelong partner of his joys and triumphs.

Having graduated from Newton, he received a call from the First Church, Providence, but declined it in favor of the church in Utica, N. Y., which he had frequently visited, and for which he had formed an ardent attachment in his college days. He was ordained to the work of the ministry when but twenty-one years of age; and Rev. B. T. Welch, D. D., his predecessor at Albany, preached the sermon.

By the end of the first year his throat was affected, and, having lost his voice, he resigned his pastorate with a view of accepting the Professorship of Languages in Georgetown College, Ky. On arriving at the College, a coincidence of two things occurred, which changed the plan of his life, and retained him in the pulpit. His throat was healed, and he received an invitation to visit the First Baptist Church in Boston. He accepted the call, and was installed in January, 1831, Rev. Dr. Francis Wayland preaching the sermon.

His ministry at the First Church was an unbroken success of seven years' duration. He was at the time but twenty-three years of age. He preached without notes, and his social and pulpit power told with great effect, reviving in the memory of the aged the best days of Stillman, and filling the deserted seats with earnest worshippers. Hon. J. M. S. Williams was then a noisy boy in the Sabbath-school, in days when the rod was freely used, and moral suasion was little understood. The young pastor heard of the troublesome lad, went to him with friendly counsel, reached his heart, stimulated within him a desire for a higher life, and led him to Christ. What was true of him, was equally true of many others. A similar work was awaiting him at Providence, whither he went in 1837, at the urgent solicitation of Dr. Wayland and the First Baptist Church. There he began to write sermons. Circumstances compelled him to exert his powers to the utmost to meet the demands of the hour. Never was a man more sought for abroad, never was one more popular at home. Those who had

found an attraction elsewhere returned, and were brought through his instrumentality into the Baptist fold. He there felt the need of a colleague. He found it impossible, as did Chalmers in Glasgow, to unite the labor of preparation for the pulpit with the labor of household visitation in the parish. At this time he visited Europe, and came in contact with the culture and discipline that put a still keener edge upon the Damascus blade which he has wielded with such effect in the warfare ever raging between the hosts of error and the friends of truth. While at Providence, he delivered the Second Centennial Address, which has passed as an authority into the marginal references of the standard histories in Germany.

Margaret Fuller, Marchioness d'Ossoli,¹ thus describes him in 1837, as he appeared during his pastorate at Providence: —

“He is small, and carries his head erect; he has a high and intellectual, though not majestic, forehead; his brows are lowering, and his eyes dark.

“His mouth has an equivocal expression,

¹ Memoir by Ralph Waldo Emerson.

but as an orator, perhaps he gains power by the air of mystery this gives. He has a very active intellect, sagacity, and elevated sentiment, and, feeling strongly that God is love, can never preach without earnestness. His power comes first from his glowing vitality of temperament. While speaking, his every muscle is in action, and all his action is toward one object. There is perfect abandon. He is permeated, overborne, by his thought. He is never violent, though often vehement; and he throws himself into the hearts of his hearers, not in weak need of sympathy, but in the confidence of generous emotion. His second attraction is his individuality. He speaks direct from the conviction of his spirit, without temporizing or artificial method. His is the 'unpremeditated art,' and therefore successful. He is full of intellectual life; his mind has not been fettered by dogmas, and the worship of beauty finds a place there. I am much interested in this truly animated being."

The church in Federal Street, Boston, called him in 1840 to go with them, and help build Rowe Street, stating in their letter that

if he declined, they should feel it their duty to disband. He felt that he must heed their request, though he feared the result of returning to a city which he had left with profound regret, and of coming so near a church which he had served with such delight. The blessing of the Lord attended him. Rowe Street Baptist Church was built, and after nearly seven years of labor, he accepted a call to the church in Jamaica Plain, Mass. After two years, he was invited by thirty-nine persons convened in a parlor in Newark, N. J., to watch over, instruct, and lead them. He went, and soon the Kinney Street Church was built and crowded, and the foundations of their mission work laid, which even now excites the admiration of every beholder.

At this time, Henry C. Fish, D. D., a young man preaching in a rural town, was invited to visit the First Baptist Church, Newark. He came, and in him Dr. Hague found a yoke-fellow in the Lord with whom he worked in harmony, and by whose aid the so-called "Newark plan" was developed. They did not adopt a constitution. The

two churches appointed a committee to seek out a location for a third church, start a mission, build a house, and call a preacher. This accomplished, the three churches worked quietly for the establishment of the fourth; and so they have gone on, until seven flourishing churches are working unitedly and harmoniously for the advancement of the cause of Christ in that city. The health of Dr. Hague's family made a change imperative. Accordingly, in 1852 he accepted the call of the Pearl Street Church, Albany, N. Y. Albany was his home. The pastor and people were adapted to work together. The Pearl Street Baptist Church had wealth, culture, position, and best of all, piety. Dr. Hague loved them, and was loved by them. He was the shepherd, and the flock heard his voice. He inaugurated the system of placing upon the altar each Sabbath morning an offering for missions. The result was, the church raised large sums, and developed new power. Out of that effort grew those chapels which paved the way for flourishing churches, and which enabled them to dispense their benefactions with so

lavish a hand. Again, it was apparent that he desired not to live for himself. He embraced the wants of the city in his calculations, and at once set about meeting them as best he could. Here was preached a series of sermons to crowded houses, which, under the title of "Home Life," were gathered into a volume, and dedicated to the memory of a noble son, "who, on the 31st of October, 1854, at the age of twenty years and three months, was called away from the scenes of earth to his home in heaven."

In 1855 he gave to the world another volume, entitled "Christianity and Statesmanship," which contains, among other able papers, his theory of Christianity and Pauperism, Christianity and Liberal Giving, Christian Union, and Christianity and Slavery. To the discussion of each theme he has brought the results of thorough research and diligent study, which condenses into a single paper material sufficient for a volume, and makes the treatment of the subject a landmark in literature. His "Christianity and Slavery" is a review and much more, of the book entitled "Fuller and Wayland

on Slavery," and an outline of what he conceived to be the true view to be taken of that absorbing subject. It is sufficient praise to say of it, that, now that slavery is overthrown and its funeral dirge sung, there is not a word that needs to be altered, not a sentiment that his warmest friend would be glad to see suppressed. As we said at the outset, he is by nature as by position a watchman. This volume shows it. His "Christianity and Statesmanship" is the unfolding of the rise and progress of this conflict between Christianity and the statesmanship of the world, which sets itself in array against that divinely anointed King, in whom their hopes are centred, and against whom it contends in vain. Let us remember that shortly after the Fugitive Slave Law had passed, when Sumner lay bleeding on the floor of the Senate, this watchman never neglected to give his cry of warning, saying, "Our national destiny turns on the question whether American Christians shall or shall not be faithful to God and humanity, in using aright this gift of freedom." On this rock he planted

himself at the outset, and deserves the credit of *being* an abolitionist before the war.

His utter fearlessness is an element of his strength. In his early manhood he took a prominent part in the most exciting discussions at our national anniversaries, and the oldest and most experienced leaders felt that he was an opponent hard to be beaten.

He has always been an independent thinker, refusing to follow the popular current when his own judgment and conscience could not go with it. He had courage to stand alone, and firmness to defend an unpopular cause. He preferred right to success, and patiently waited for the turn of the tide when it set against him. On several memorable occasions he differed from the great majority of the denomination; but, while bowing to their decision, he swerved not from his own convictions, nor feared to advocate them against overwhelming numbers.

He stood with the few who were reluctant to abandon the American Bible Society. When others were swept away in the Knapp excitement, he was firm and resolute. Even

in the intense enthusiasm which greeted the birth of the Missionary Union, he was calm and self-poised, criticising elements in the organization which he thought alien to the spirit and methods of Baptist churches.

Dr. Hague appears to great advantage on the platform, and has, perhaps, no superior in the denomination as a speaker on public occasions. His large knowledge of men; his familiarity with social movements and the causes which control them; his fertility of thought and illustration; his quick perception and ready repartee; his command of language, which never fails to put the right word in the right place; and his earnest manner, in which eye, and face, and hand, and body, all perform their part, — make him master of any assembly.

These characteristics made his friends in New York anxious to secure his aid in an enterprise which seemed essential to the prosperity of the cause of Christ. He left Albany debilitated by dyspepsia, suffering from the loss of his son, but firm in heart and resolute in purpose. Through his instrumentality the meeting-house of the Mad-

ison Avenue Baptist Church was built. The war came on, and financial disaster threatened to carry the house out of the hands of the denomination. To save it, the Oliver Street Baptist Church were invited to unite with the Madison Avenue Baptist Church. The property was saved, and Dr. Hague was suffered to retire. From New York he came to the Charles Street Baptist Church, and for the third time became a pastor in Boston. There he remained nearly three years, until April, 1865, when he accepted the call of the Shawmut Avenue Baptist Church, succeeding the Rev. J. W. Parker, D. D. Review the work achieved by this one man, in Newark, Albany, and in Boston, to say nothing of Providence and New York, and you behold results sufficient in each place to make a monument worthy of the exertions of a life-time.

This is his life in outline. Let us glance at its distinguishing features.

Some one asks, "How is it that a man so bold to denounce error, so fearless in defense of truth, so quick to decide as to the course to be pursued, and so ready to follow

his decision, even if it separates him from his brethren, should have made so few enemies? In every place where he has lived, all regard him with affection and admiration." The answer is at hand. He is the soul of honor, and the golden rule is the law of his life. He discusses principles instead of men, and never forgets in the heat of a discussion to do unto others, as he would have others do unto him. His heart-power rules his brain-power; and, loving all classes, he is enabled to be considerate of the feelings of all. That he is a favorite is proven by the manner in which he has served the denomination on public occasions, and the numberless installation, dedication, and ordination sermons he has preached, as well as by the fact that no matter what be the course of sermons delivered, whoever else is neglected, Dr. Hague is quite sure to be remembered. From his first entrance into the pulpit his position was taken in the front rank of Baptist preachers; and unlike most young ministers, whose early brilliancy is soon eclipsed, an advance in years has only added to his popularity and influence. His general ideas

of sermonizing, and his peculiar method of pulpit preparation, have done much to preserve freshness in his sermons. He has always aimed to make preaching *attractive*; to present thoughts not only worth listening to by devout hearers, but such as compel the attention of the careless, and awaken interest in the indifferent. He has felt the importance of drawing unconverted hearers to the sanctuary, and retaining them there, in order to win them to Christ. With this end in view, he has taken a far broader range in the pulpit than is common with the evangelical ministry. Everything about him has been laid under tribute to add new interest to his sermons. A keen observer of men and of social life, he draws illustrations from the street and the parlor, to give point to a proverb, or enliven a doctrinal discussion. Keeping abreast of the literature of the age, he finds in history, in biography, in travels, and even in the drama and in fiction, an exhaustless store of material with which to relieve the dryness of severe logic, or to enforce practical truth. His illustrations are drawn chiefly from books and life,

rarely from nature or science; but few preachers use so much illustration, and very few with such aptness and good taste. He is eminently successful in attaining the object aimed at, for his sermons are full of interest to the congregation, as well as of instruction to the church.

Dr. Hague's character is elevated and noble. Through a long public life no breath of suspicion has dimmed its purity. He seems wholly free from the envy which often clings to minds of large endowment. He indulges in no sarcasms on his brethren, or captious criticisms on their talents or attainments. He has preëminently that charity "which thinketh no evil;" and we can scarcely recall, in an acquaintance of many years, an unkind word spoken of others. He rejoices magnanimously in their successes, and has a generous and tender sympathy with their failures. Cheerful in times of despondency, buoyant under reverses, faithful to duty when failure seems imminent, ready to coöperate in every Christian enterprise, he stands in his generation as a good minister of Jesus Christ, needing not to be ashamed.

He is a decided Baptist, clear in his convictions of truth, and strong in his attachments. Believing that the plain teachings of the Bible are not to be set aside through any spurious charity, or the Gospel order to be reversed, he contends earnestly for the faith once delivered to the saints. Never violating the proprieties of Christian courtesy, or impeaching the motives of those who differ from him, he often presses the duty of implicit obedience to Christ's will in respect both to the subjects, and the mode of baptism. In controversy with able antagonists, the truth has suffered no loss in his hands, and some of his writings are standard authorities on the questions at issue between Baptists and Christians of other names.

His preaching is more intellectual than practical, and more doctrinal than experimental. His fine metaphysical acumen delights in the investigation and discussion of abstract truths, in unfolding the subtle and complex relations of the great doctrines of Christianity, and in tracing back social and religious movements to their hidden causes. No Boston pastor has studied more

carefully the history of the Unitarian apostasy, or understands better its strength and weakness, and its relations to the undercurrents of New England thought and feeling, to the intellectual doubts and wrestlings of the age; yet Harvard vied with Brown in honoring him with a doctorate, and welcomes him to her annual feasts with enthusiasm. He does not believe in a divorce between religion and mental philosophy, or between the life of the Church and the spirit of the age. In his view, the intellect must be in harmony with the conscience, and a strong religious faith must rest in clear intellectual convictions. He sympathizes, therefore, with those who are struggling with doubt, and drifting away from the old landmarks; and his sermons, instinct with the life of the age, have a peculiar magnetism for intelligent minds searching for a sure basis for faith.

He excels in expository preaching, unfolding with great skill the precise meaning of the sacred writer, presenting briefly the lessons designed to be taught, and illustrating at every step in a familiar style which clings

to the memory. We have occasionally heard him in a prayer-meeting give running comments on a chapter, which contained more original and quickening thought than a half-dozen ordinary sermons.

Dr. Hague believes in the mission of a preacher. Tempting proffers have been made him to renounce the pulpit for the presidency of a college, and on three different occasions he has been invited to fill the position of a professor. To each and all he has replied, "I was called to preach. That is my business, and I will not leave it until my work is done." He believes in a great sermon, and fails not to bestow immense labor upon any subject committed to his care. As a writer for the press, he has few if any superiors. He has occupied the chair editorial more than many think, and through periods of great excitement has so steered the bark of a religious newspaper, as to give offense to none, and to conciliate the feelings of all.

Dr. Hague stands, by general confession, in the front rank of metropolitan ministers, an eloquent preacher, a diligent student, a

man of singular purity of character, and a public-spirited citizen.

He has always been a popular preacher with young men, and has exerted a great influence over them. Understanding the buoyant spirits of the young, and sympathizing heartily with them; knowing the moral dangers incident to their restless love of action, of society, and of amusement,—he has been a wise counsellor in public, and a loved friend in private. His occasional lectures on theatrical and social amusements, on reading, on choice of companions, and on home life, have drawn large congregations, and formed good habits in many who else might have suffered moral shipwreck. This interest in young men has led him to seek them out at their homes and places of business, to win their love and confidence, and to follow up with care any good impressions made, until religious principles were formed, and a religious life begun.

His power over the young is acknowledged, if it cannot be explained. He loves children, and notices them as a gentleman without ostentation or parade. He is a good

listener and a good talker, and though he never obtrudes an opinion, yet he never permits the conversation to flag; hence in society he is a favorite.

Time has dealt tenderly with him. Much of this is owing to a true wife, who, from the first, has believed in his mission as a preacher, and has kept the home and shielded him from household cares, while he has bent himself to his tasks. If it be true, that life lines our faces according to its will, and that one may read the history of the whole battle in the furrows left upon the brow, then surely, whoever looks upon the sunny face of this man must read a pleasant story. One who knew him when, in 1831, he came to Boston, thus writes of his appearance: "He seems little older than at that early day. His step has lost none of its elasticity. His voice is as clear and musical, his enunciation as rapid and earnest, and his delivery as impassioned, as in his younger days. His sermons, also, are as fresh and original in thought, as vivacious in expression, and as richly adorned with illustrations, both familiar and learned,

as when he first began to preach. We know no minister who has changed so little in an entire generation; no one who combines so happily the buoyancy of youth with the wisdom and experience of mature years." This is due in part, no doubt, to the French blood in him, derived from a Huguenot ancestry; in part also to his natural gifts as an orator. He was *born* an orator, spite of Horace's maxim that oratory is an art.

In the pulpit and in the home, in private and in public, he has helped to fill the world with the radiance of a Christly love. Along his path stand the memorials of a noble life-work, and upon him, from many parts of this and other lands, come the benedictions of the good. His life supplies the young with an example, and it proves that God's eye is on his children, and whosoever doeth his Father's will shall not lack any good thing.

Dr. Hague, in a ministry of forty years, has labored twenty-one years with churches in Boston, and has here rendered invaluable services that have made him seem essential to our continued prosperity. Gladly

would our people—not Baptists only, but all the friends of evangelical, scholarly Christianity—have retained him here to gather the fruit of his generous seed-sowing, but they now resign him at the call of a field whose importance they cannot selfishly undervalue. The announcement that he has accepted a call to Chicago fills all with mingled emotions of surprise and regret—surprise that he should go. He is loved with a tenderness that is touching to behold. He is a genius. He has the pen of a ready writer; powers of eloquence that gave him distinguished position years ago among the celebrated men of the time, and which are his to-day. He is a ready man, quick to think, ready in speech, bold and decisive in action, without guile, universally respected and beloved, a friend to the struggling, whether young or old, rich or poor; *he is*, viewed in any light and in all lights, judged from any or all stand-points, a remarkable man. Why does he go to Chicago? Only one reason: It is like him. He is a watchman on the walls. He goes where called. The world is his field. God is his Director

and Commander-in-chief. He moves easily, because his family believe in him, almost worship him as preacher and man. They accompany him with delight. Dr. Hague is identified with New England and with her history. For forty years he has been a representative man. His going away is an unspeakable loss to us. To those to whom he goes, we may say: Treat him tenderly. Bind him, if you can, with the cords of love; and may God bless him and those with whom he shall labor!

ADDENDA.

IN addition to the twelve lectures on "duties and relations of the family circle," published in 1855 under the title of "Home Life," and the volume of essays issued the same year entitled "Christianity and Statesmanship," Dr. Hague is known as the author of many commemorative addresses, which, for their comprehensive scope and masterly portraiture, have become enduring memorials of the great and good. Several of these have been published, of which the following may be mentioned : —

Discourse commemorative of Rev. J. O. Choules, D. D. :
Life and Character of Rev. Dr. Adoniram Judson
(1851):

Discourse occasioned by the Death of Ex-President
John Quincy Adams (1848):

Discourse commemorative of the Life and Character
of Hon. Friend Humphrey:

Religion and Business ; a Discourse commemorative of
the Life and Character of Isaac Newton, Esq. :

Discourse delivered at the Dedication of the Bowdoin
Square Baptist Church (1840):

Life and Character of Prof. Irah Chase, D. D., a Com-
memorative Discourse :

Type of Manhood for the Times, exemplified in the
Life and Character of Hon. Nehemiah Boynton,
(now in course of publication in W. & R.).

Among other published writings are, —

Hague's Questions, Conversational Commentaries on
the

Gospel of Matthew (1835),

Gospel of John (1840),

Acts of the Apostles (1845) :

Baptist Church transplanted from the Old World to the
New (1846) :

Eight Views on Baptism :

The Baptismal Question (1841) ;

and his frequent contributions to the " Watchman and
Reflector," among which are the " Watch Notes," over
the *nom de plume* " Herbert."

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